ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΤΙΜΟΘΕΟΝ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

Π

ΤΑ

ΙΕΡΑ ΓΡΑΜΜΑΤΑ

ΜΕΤΑΦΡΑΣΘΕΝΤΑ

ΕΚ

ΤΩΝ ΘΕΙΩΝ ΑΡΧΕΤΥΠΩΝ

ἘΝ ὈΞΟΝΙᾼ

Ἐτυπώθη δι᾽ ἐπιμελείας τοῦ τυποθέτου τῆς Ἀκαδημίας

δαπάνῃ τῆς Ἱερογραφικῆς Ἑταιρίας πρὸς διάδοσιν τοῦ Θείου

λόγου εἴς τε τὴν Βρεταννίαν καὶ τὰ ἄλλα ἔθνη

͵αωια΄

Modern Greek Bible

1872 edition,

	Κεφάλαια.	Σελ.
ΓΕΝΕΣΙΣ	50	1
ΕΞΟΔΟΣ	40	52
ΛΕΥΙΤΙΚΟΝ	27	96
ΑΡΙΘΜΟΙ	36	128
ΔΕΥΤΕΡΟΝΟΜΙΟΝ	34	172
ΙΗΣΟΥΣ ΤΟΥ ΝΑΥΗ	24	210
ΚΡΙΤΑΙ	21	235
ῬΟΥΘ	4	260
ΣΑΜΟΥΗΛ Α΄	31	263
ΣΑΜΟΥΗΛ Β΄	24	297
ΒΑΣΙΛΕΩΝ Α΄	22	325
ΒΑΣΙΛΕΩΝ Β΄	25	358
ΤΩΝ ΧΡΟΝΙΚΩΝ Α΄	29	390
ΤΩΝ ΧΡΟΝΙΚΩΝ Β΄	36	418
ΕΣΔΡΑΣ	10	453
ΝΕΕΜΙΑ	13	463
ΕΣΘΗΡ	10	477
ΙΩΒ	42	485
ΨΑΛΜΟΙ	150	513
ΠΑΡΟΙΜΙΑΙ	31	584
ΕΚΚΛΗΣΙΑΣΤΗΣ	12	608
ᾼΣΜΑ ᾼΣΜΑΤΩΝ	8	616
ἩΣΑΪΑΣ	66	620
ἹΕΡΕΜΙΑΣ	52	670
ΘΡΗΝΟΙ	5	728
ΙΕΖΕΚΙΗΛ	48	734
ΔΑΝΙΗΛ	12	784
ΩΣΗΕ	14	800
ΙΩΗΛ	3	808
ΑΜΩΣ	9	811
ΑΒΔΙΟΥ	1	817
ΙΩΝΑΣ	4	818
ΜΙΧΑΙΑΣ	7	820
ΝΑΟΥΜ	3	824
ΑΒΒΑΚΟΥΜ	3	826
ΣΟΦΟΝΙΑΣ	3	829
ΑΓΓΑΙΟΣ	2	831
ΖΑΧΑΡΙΑΣ	14	833
ΜΑΛΑΧΙΑΣ	4	841

Τὸ *κατὰ* ΜΑΤΘΑΙΟΝ *Εὐαγγέλιον*	28	847
Τὸ *κατὰ* ΜΑΡΚΟΝ *Εὐαγγέλιον*	16	879
Τὸ *κατὰ* ΛΟΥΚΑΝ *Εὐαγγέλιον*	24	899
Τὸ *κατὰ* ΙΩΑΝΝΗΝ *Εὐαγγέλιον*	21	933
ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ	28	960
Ἐπιστολὴ πρὸς ῬΩΜΑΙΟΥΣ	16	993
Ἐπιστολὴ πρὸς ΚΟΡΙΝΘΙΟΥΣ Α΄	16	1007
Ἐπιστολὴ πρὸς ΚΟΡΙΝΘΙΟΥΣ Β΄	13	1020
Ἐπιστολὴ πρὸς ΓΑΛΑΤΑΣ	6	1028
Ἐπιστολὴ πρὸς ΕΦΕΣΙΟΥΣ	6	1033
Ἐπιστολὴ πρὸς ΦΙΛΙΠΠΗΣΙΟΥΣ	4	1038
Ἐπιστολὴ πρὸς ΚΟΛΟΣΣΑΕΙΣ	4	1041
Ἐπιστολὴ πρὸς ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α΄	5	1045
Ἐπιστολὴ πρὸς ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β΄	3	1048
Ἐπιστολὴ πρὸς ΤΙΜΟΘΕΟΝ Α΄	6	1050
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Ἐπιστολὴ πρὸς ΤΙΤΟΝ	3	1057
Ἐπιστολὴ πρὸς ΦΙΛΗΜΟΝΑ	1	1059
Ἐπιστολὴ πρὸς ἙΒΡΑΙΟΥΣ	13	1059
Ἐπιστολὴ ΙΑΚΩΒΟΥ	5	1070
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Ἐπιστολὴ ΠΕΤΡΟΥ Β΄	3	1077
Ἐπιστολὴ ΙΩΑΝΝΟΥ Α΄	5	1080
Ἐπιστολὴ ΙΩΑΝΝΟΥ Β΄	1	1084
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Ἐπιστολὴ ΙΟΥΔΑ	1	1085
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Η

ΚΑΙΝΗ ΔΙΑΘΗΚΗ

ΤΟΥ

ΚΥΡΙΟΥ ΚΑΙ ΣΩΤΗΡΟΣ

ΗΜΩΝ

ΙΗΣΟΥ ΧΡΙΣΤΟΥ,

ΜΕΤΑΦΡΑΣΘΕΙΣΑ

ΕΚ ΤΟΥ ΕΛΛΗΝΙΚΟΥ.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΤΙΜΟΘΕΟΝ ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

[ΚΕΦ. α'.]

ΠΑΥΛΟΣ, [1]ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ, [2]κατὰ τὴν ἐπαγγελίαν τῆς ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ, 2 [3]πρὸς Τιμόθεον τὸ ἀγαπητὸν τέκνον, εἴη χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ Πατρὸς, καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

3 [4]Εὐχαριστῶ τὸν Θεὸν, [5]τὸν ὁποῖον λατρεύω ἀπὸ προγόνων μετὰ καθαρᾶς συνειδήσεως, ὅτι [6]ἀδιαλείπτως σὲ ἐνθυμοῦμαι ἐν ταῖς δεήσεσί μου νύκτα καὶ ἡμέραν, 4 [7]ἐπιποθῶν νὰ σὲ ἴδω, ἐνθυμούμενος τὰ δάκρυά σου, διὰ νὰ ἐμπλησθῶ χαρᾶς· 5 ἀνακαλῶν εἰς τὴν μνήμην μου τὴν [8]ἐν σοὶ ἀνυπόκριτον πίστιν, ἥτις πρῶτον κατῴκησεν ἐν τῇ μάμμῃ σου Λωΐδι, καὶ [9]ἐν τῇ μητρί σου Εὐνίκῃ· εἶμαι δὲ πεπεισμένος ὅτι καὶ ἐν σοί.

6 Διὰ τὴν ὁποίαν αἰτίαν σὲ ὑπενθυμίζω [10]νὰ ἀναζωπυρῇς τὸ χάρισμα τοῦ Θεοῦ, τὸ ὁποῖον εἶναι ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου. 7 Διότι [11]δὲν ἔδωκεν εἰς ἡμᾶς ὁ Θεὸς πνεῦμα δειλίας, [12]ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ. 8 [13]Μὴ αἰσχυνθῇς λοιπὸν [14]τὴν μαρτυρίαν τοῦ Κυρίου ἡμῶν, [15]μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ· [16]ἀλλὰ συγκακοπάθησον μετὰ τοῦ εὐαγγελίου μὲ τὴν δύναμιν τοῦ Θεοῦ· 9 [17]ὅστις ἔσωσεν ἡμᾶς, [18]καὶ ἐκάλεσε μὲ κλῆσιν ἁγίαν, [19]οὐχὶ κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ [20]κατὰ τὴν ἑαυτοῦ πρόθεσιν, καὶ χάριν τὴν δοθεῖσαν εἰς ἡμᾶς ἐν Χριστῷ Ἰησοῦ [21]πρὸ χρόνων αἰωνίων, 10 [22]φανερωθεῖσαν δὲ τώρα διὰ τῆς ἐπιφανείας τοῦ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, [23]ὅστις κατήργησε μὲν τὸν θάνατον, ἔφερε δὲ εἰς φῶς τὴν ζωὴν καὶ τὴν ἀφθαρσίαν διὰ τοῦ εὐαγγελίου. 11 [24]Εἰς τὸ ὁποῖον ἐτάχθην ἐγὼ κήρυξ καὶ ἀπόστολος καὶ διδάσκαλος τῶν ἐθνῶν· 12 [25]διὰ τὴν ὁποίαν αἰτίαν καὶ πάσχω ταῦτα· πλὴν δὲν ἐπαισχύνομαι· [26]διότι ἐξεύρω εἰς τίνα ἐπίστευσα, καὶ εἶμαι πεπεισμένος ὅτι εἶναι δυνατὸς [27]νὰ φυλάξῃ τὴν παρακαταθήκην μου [28]μέχρις ἐκείνης τῆς ἡμέρας.

13 [29]Κράτει [30]τὸ ὑπόδειγμα [31]τῶν ὑγιαινόντων λόγων, [32]τοὺς ὁποίους ἤκουσας παρ' ἐμοῦ, [33]μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ. 14 [34]Τὴν καλὴν παρακαταθήκην φύλαξον διὰ τοῦ Πνεύματος τοῦ Ἁγίου [35]τοῦ ἐνοικοῦντος ἐν ἡμῖν.

15 Ἐξεύρεις τοῦτο, ὅτι [36]μὲ ἀπεστράφησαν [37]πάντες οἱ ἐν τῇ Ἀσίᾳ, ἐκ τῶν ὁποίων εἶναι ὁ Φύγελλος καὶ ὁ Ἑρμογένης. 16 [38]Εἴθε ὁ Κύριος νὰ δώσῃ ἔλεος [39]εἰς τὸν οἶκον τοῦ Ὀνησιφόρου· διότι πολλάκις [40]μὲ παρηγόρησε, καὶ [41]δὲν ἐπησχύνθη [42]τὴν ἅλυσίν μου, 17 ἀλλ' ὅτε ἦλθεν εἰς τὴν Ῥώμην, μ' ἐζήτησε μετὰ σπουδῆς πολλῆς, καὶ μὲ εὗρεν. 18 Εἴθε ὁ Κύριος νὰ δώσῃ εἰς αὐτὸν [43]νὰ εὕρῃ ἔλεος παρὰ Κυρίου [44]ἐν ἐκείνῃ τῇ ἡμέρᾳ. Καὶ [45]ὅσας διακονίας ἔκαμεν ἐν Ἐφέσῳ, σὺ ἐξεύρεις καλήτερα.

[ΚΕΦ. β'.] ΣΥ λοιπὸν, [1]τέκνον μου, [2]ἐνδυναμοῦ διὰ τῆς χάριτος τῆς ἐν Χριστῷ Ἰησοῦ· 2 καὶ [3]ὅσα ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, [4]ταῦτα παράδος εἰς πιστοὺς ἀνθρώπους, οἵτινες θέλουσιν εἶσθαι [5]ἱκανοὶ καὶ ἄλλους νὰ

[1] Κορ. Β'. α'. 1. [2] Ἐφεσ. γ'. 6. Τίτ. α'. 2. Ἑβρ. θ'. 15. [3] Τιμ. Α'. α'. 2. [4] Ῥωμ. α'. 8. Ἐφεσ. α'. 16. [5] Πράξ. κβ'. 3: κγ'. 1: κδ'. 14: κζ'. 23. Ῥωμ. α'. 9. Γαλ. α'. 14. [6] Θεσ. Α'. α'. 2: γ'. 10. [7] κεφ. δ'. 9, 21. [8] Τιμ. Α'. α'. 5: δ'. 6. [9] Πράξ. ις'. 1. [10] Θεσ. Α'. ε'. 19. Τιμ. Α'. δ'. 14. [11] Ῥωμ. η'. 15. [12] Λουκ. κδ'. 49: Πράξ. α'. 8. [13] Ῥωμ. α'. 16.

[23] Κορ. Α'. ιε'. 54, 55. Ἑβρ. β'. 14. [24] Πράξ. θ'. 15. Ἐφεσ. γ'. 7, 8. Τιμ. Α'. β'. 7. κεφ. δ'. 17. [25] Ἐφεσ. γ'. 1. κεφ. β'. 9. [26] Πέτρ. Α'. δ'. 19. [27] Τιμ. Α'. ς'. 20. [28] ςίχ. 18. κεφ. δ'. 8. [29] κεφ. γ'. 14. Τίτ. α'. 9. Ἑβρ. ι'. 23. Ἀποκ. β'. 25. [30] Ῥωμ. β'. 20: ς'. 17. [31] Τιμ. Α'. α'. 10: ς'. 3. [32] κεφ. β'. 2. [33] Τιμ. Α'. α'. 14. [34] Τιμ. Α'. ς'. 20.

[14] Τιμ. Α'. β'. 6. Ἀποκ. α'. 2. [15] Ἐφεσ. γ'. 1. Φιλιπ. α'. 7. [16] Κολ. α'. 24. κεφ. δ'. 5. [17] Τιμ. Α'. α'. 1. Τίτ. γ'. 4. [18] Θεσ. Α'. δ'. 7. Ἑβρ. γ'. 1. [19] Ῥωμ. γ'. 20: θ'. 11. Τίτ. γ'. 5. [20] Ῥωμ. η'. 28. [21] Ῥωμ. ις'. 25. Ἐφεσ. α'. 4: γ'. 11. Τίτ. α'. 2. Πέτρ. Α'. α'. 20. [22] Ῥωμ. ις'. 26. Ἐφεσ. α'. 9. Κολ. α'. 26. Τίτ. α'. 3. Πέτρ. Α'. α'. 20.

[35] Ῥωμ. η'. 11. [36] κεφ. δ'. 10, 16. [37] Πράξ. ιθ'. 10. [38] Ματθ. ε'. 7. [39] κεφ. δ'. 19. [40] Φιλήμ. 7. [41] ςίχ. 8. [42] Πράξ. κη'. 20. Ἐφεσ. ς'. 20. [43] Ματθ. κε'. 34 ἕως 40. [44] Θεσ. Β'. α'. 10. ςίχ. 12. [45] Ἑβρ. ς'. 10. [1] Τιμ. Α'. α'. 2. κεφ. α'. 2. [2] Ἐφεσ. ς'. 10. [3] κεφ. α'. 13: γ'. 10, 14. [4] Τιμ. Α'. α'. 18. [5] Τιμ. Α'. γ'. 2. Τίτ. α'. 9.

[6] κεφ. α'. 8: δ'. 5. [7] Τιμ. Α'. α'. 18. [8] Κορ. Α'. θ'. 25. [9] Κορ. Α'. θ'. 25, 26. [10] Κορ. Α'. θ'. 10. [11] Πράξ. β'. 30: ιγ'. 23. Ῥωμ. α'. 3, 4. [12] Κορ. Α'. ιε'. 1, 4, 20. [13] Ῥωμ. β'. 16. [14] Πράξ. θ'. 16. κεφ. α'. 12. [15] Ἐφεσ. γ'. 1. Φιλιπ. α'. 7. Κολ. δ'. 3, 18. [16] Πράξ. κη'. 31. Ἐφεσ. ς'. 19, 20. Φιλιπ. α'. 13, 14. [17] Ἐφεσ. γ'. 13. Κολ. α'. 24. [18] Κορ. Β'. α'. 6. [19] Τιμ. Α'. α'. 15. [20] Ῥωμ. ς'. 5, 8. Κορ. Β'. δ'. 10. [21] Ῥωμ. η'. 17. Πέτρ. Α'. δ'. 13. [22] Ματθ. ι'. 33. Μάρκ. η'. 38. Λουκ. ιβ'. 9. [23] Ῥωμ. γ'. 3: θ'. 6. [24] Ἀριθ. κγ'. 19.

διδάξωσι. 3 [6]Σὺ λοιπὸν κακοπάθησον [7]ὡς καλὸς στρατιώτης Ἰησοῦ Χριστοῦ. 4 [8]Οὐδεὶς στρατευόμενος ἐμπλέκεται εἰς τὰς βιωτικὰς ὑποθέσεις, διὰ νὰ ἀρέσῃ εἰς τὸν στρατολογήσαντα. 5 [9]Ἐὰν δὲ καὶ ἀγωνίζηταί τις, δὲν στεφανοῦται, ἐὰν νομίμως δὲν ἀγωνισθῇ. 6 [10]Ὁ κοπιάζων γεωργὸς πρέπει πρῶτος νὰ μεταλαμβάνῃ ἀπὸ τῶν καρπῶν. 7 Ἐννόει ἐκεῖνα τὰ ὁποῖα λέγω· εἴθε δὲ νὰ σοὶ δώσῃ ὁ Κύριος σύνεσιν εἰς πάντα·

8 [11]ἐνθυμοῦ τὸν ἐκ σπέρματος Δαβὶδ Ἰησοῦν Χριστὸν [12]τὸν ἀναστάντα ἐκ νεκρῶν, [13]κατὰ τὸ εὐαγγέλιόν μου· 9 [14]διὰ τὸ ὁποῖον κακοπαθῶ [15]μέχρι δεσμῶν, ὡς κακοῦργος· [16]ἀλλ' ὁ λόγος τοῦ Θεοῦ δὲν δεσμεύεται. 10 Διὰ τοῦτο [17]πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς, [18]διὰ νὰ ἀπολαύσωσι καὶ αὐτοὶ τὴν σωτηρίαν τὴν ἐν Χριστῷ Ἰησοῦ, μετὰ δόξης αἰωνίου. 11 [19]Πιστὸς ὁ λόγος· διότι [20]ἐὰν συναπεθάνομεν, θέλομεν καὶ συζήσει· 12 [21]ἐὰν ὑπομένωμεν, θέλομεν καὶ συμβασιλεύσει· [22]ἐὰν ἀρνώμεθα αὐτὸν, καὶ ἐκεῖνος θέλει ἀρνηθῇ ἡμᾶς· 13 [23]ἐὰν ἀπιστῶμεν, ἐκεῖνος μένει πιστός· [24]νὰ ἀρνηθῇ ἑαυτὸν δὲν δύναται.

14 Ταῦτα ὑπενθύμιζε, [25]διαμαρτυρόμενος ἐνώπιον τοῦ Κυρίου, [26]νὰ μὴ λογομαχῶσι, τὸ ὁποῖον δὲν εἶναι εἰς οὐδὲν χρήσιμον, ἀλλὰ φέρει καταστροφὴν τῶν ἀκουόντων.

15 Σπούδασον νὰ παραστήσῃς σεαυτὸν δόκιμον εἰς τὸν Θεὸν, ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας. 16 [27]Τὰς δὲ βεβήλους ματαιοφωνίας φεῦγε· διότι θέλουσι προχωρήσει εἰς πλειοτέραν ἀσέβειαν· 17 καὶ ὁ λόγος αὐτῶν θέλει κατατρώγει ὡς γάγγραινα· ἐκ τῶν ὁποίων εἶναι ὁ [28]Ὑμέναιος καὶ ὁ Φιλητὸς, 18 οἵτινες [29]ἀπεπλανήθησαν ἀπὸ τῆς ἀληθείας, [30]λέγοντες ὅτι ἔγεινεν ἤδη ἡ ἀνάστασις· καὶ ἀνατρέπουσι τὴν πίστιν τινῶν. 19 [31]Τὸ στερεὸν ὅμως θεμέλιον τοῦ Θεοῦ μένει, ἔχον τὴν σφραγῖδα ταύτην· [32]Γνωρίζει ὁ Κύριος τοὺς ὄντας αὐτοῦ· καὶ, *Ας ἀπομακρυνθῇ ἀπὸ τῆς ἀδικίας πᾶς ὅστις ὀνομάζει τὸ ὄνομα τοῦ Χριστοῦ. 20 [33]Ἐν μεγάλῃ δὲ οἰκίᾳ δὲν εἶναι μόνον σκεύη χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα· [34]καὶ ἄλλα μὲν πρὸς χρῆσιν τιμίαν, ἄλλα δὲ πρὸς ἄτιμον. 21 [35]Ἐὰν

[25] Τιμ. Α'. ε'. 21: ς'. 13. κεφ. δ'. 1. [26] Τιμ. Α'. α'. 4: ς'. 4. Τίτ. γ'. 9, 11. [27] Τιμ. Α'. δ'. 7: ς'. 20. Τίτ. α'. 14. [28] Τιμ. Α'. α'. 20. [29] Τιμ. Α'. ς'. 21. [30] Κορ. Α'. ιε'. 12. [31] Ματθ. κδ'. 24: Ῥωμ. η'. 35. Ἰωάν. Α'. β'. 19. [32] Ναοὺμ α'. 7. Ἰωάν. ι'. 14, 27. Ἰδὲ Ἀριθ. ις'. 5. [33] Τιμ. Α'. γ'. 15. [34] Ῥωμ. θ'. 21. [35] Ἰδὲ Ἡσα. νβ'. 11.

λοιπὸν καθαρίσῃ τις ἑαυτὸν ἀπὸ τούτων, θέλει εἶσθαι σκεῦος τιμίας χρήσεως, ἡγιασμένον, καὶ εὔχρηστον εἰς τὸν δεσπότην, [36]ἡτοιμασμένον εἰς πᾶν ἔργον ἀγαθόν.

22 Τὰς δὲ νεανικὰς ἐπιθυμίας φεῦγε· καὶ [37]ζήτει τὴν δικαιοσύνην, τὴν πίστιν, τὴν ἀγάπην, τὴν εἰρήνην [38]μετὰ τῶν ἐπικαλουμένων τὸν Κύριον [39]ἐκ καθαρᾶς καρδίας. 23 [40]Τὰς δὲ μωρὰς καὶ ἀπαιδεύτους φιλονεικίας παραιτοῦ, ἐξεύρων ὅτι γεννῶσι μάχας. 24 [41]Ὁ δὲ δοῦλος τοῦ Κυρίου δὲν πρέπει νὰ μάχηται, ἀλλὰ νὰ ἦναι πρᾷος πρὸς πάντας, [42]διδακτικὸς, ἀνεξίκακος, 25 [43]διδάσκων μετὰ πρᾳότητος τοὺς ἀντιφρονοῦντας· [44]μήποτε δώσῃ εἰς αὐτοὺς ὁ Θεὸς μετάνοιαν, [45]ὥστε νὰ γνωρίσωσι τὴν ἀλήθειαν, 26 καὶ νὰ ἀνανήψωσιν [46]ἀπὸ τῆς παγίδος τοῦ διαβόλου, ὑπὸ τοῦ ὁποίου εἶναι πεπαγιδευμένοι εἰς τὸ θέλημα ἐκείνου.

[ΚΕΦ. γ'.] ΓΙΝΩΣΚΕ δὲ τοῦτο, ὅτι [1]ἐν ταῖς ἐσχάταις ἡμέραις θέλουσιν ἐλθεῖ καιροὶ κακοί· 2 διότι θέλουσιν εἶσθαι οἱ ἄνθρωποι [2]φίλαυτοι, [3]φιλάργυροι, [4]ἀλαζόνες, [5]ὑπερήφανοι, [6]βλάσφημοι, [7]ἀπειθεῖς εἰς τοὺς γονεῖς, ἀχάριστοι, ἀνόσιοι, 3 [8]ἄσπλαγχνοι, [9]ἀδιάλλακτοι, συκοφάνται, [10]ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι, 4 [11]προδόται, προπετεῖς, τετυφωμένοι, [12]φιλήδονοι μᾶλλον παρὰ φιλόθεοι, 5 ἔχοντες μὲν μορφὴν εὐσεβείας, [13]ἠρνημένοι δὲ τὴν δύναμιν αὐτῆς· καὶ [14]τούτους φεῦγε. 6 Διότι [15]ἐκ τούτων εἶναι ἐκεῖνοι οἵτινες εἰσχωροῦσιν εἰς τὰς οἰκίας, καὶ αἰχμαλωτίζουσι τὰ γυναικάρια τὰ πεφορτισμένα ἁμαρτίας, συρόμενα ὑπὸ διαφόρων ἐπιθυμιῶν, 7 τὰ ὁποῖα πάντοτε μανθάνουσι, καὶ ποτὲ [16]δὲν δύνανται νὰ ἔλθωσιν εἰς τὴν γνῶσιν τῆς ἀληθείας. 8 Καὶ [17]καθ' ὃν τρόπον ὁ Ἰαννῆς καὶ Ἰαμβρῆς ἀντέστησαν εἰς τὸν Μωϋσῆν, οὕτω καὶ αὐτοὶ ἀνθίστανται εἰς τὴν ἀλήθειαν, [18]ἄνθρωποι διεφθαρμένοι τὸν νοῦν, [19]ἀδόκιμοι εἰς τὴν πίστιν. 9 Ἀλλὰ δὲν θέλουσι προκόψει πλειότερον· διότι ἡ ἀνοησία αὐτῶν θέλει γείνει κατάδηλος εἰς πάντας, [20]καθὼς καὶ ἡ ἐκείνων ἔγεινε.

10 [21]Σὺ ὅμως παρηκολούθησας τὴν διδασκαλίαν μου, τὴν διαγωγὴν, τὴν

[36] κεφ. γ'. 17. Τίτ. γ'. 1. [37] Τιμ. Α'. ς'. 11. [38] Πράξ. θ'. 14. Κορ. Α'. α'. 2. [39] Τιμ. Α'. α'. 5: δ'. 12. [40] Τιμ. Α'. α'. 4: δ'. 7: ς'. 4. ςίχ. 16. Τίτ. γ'. 9. [41] Τίτ. γ'. 2. [42] Τιμ. Α'. γ'. 2, 3. Τίτ. α'. 9. [43] Γαλ. ς'. 1. Τιμ. Α'. ς'. 11. Πέτρ. Α'. γ'. 15. [44] Πράξ. η'. 22. [45] Τιμ. Α'. β'. 4. κεφ. γ'. 7. Τίτ. α'. 1. [46] Τιμ. Α'. γ'. 7.

[1] Τιμ. Α'. δ'. 1. κεφ. δ'. 3. Πέτρ. Β'. γ'. 3. Ἰωάν. Α'. β'. 18. Ἰούδ. 18. [2] Φιλιπ. β'. 21. [3] Πέτρ. Β'. β'. 3. [4] Ἰούδ. 16. [5] Τιμ. Α'. ς'. 4. [6] Τιμ. Α'. α'. 20. Πέτρ. Β'. β'. 12. Ἰούδ. 10.

[7] Ῥωμ. α'. 30. [8] Ῥωμ. α'. 31. [9] Ῥωμ. α'. 31. [10] Πέτρ. Β'. γ'. 3. [11] Πέτρ. Β'. β'. 10. [12] Φιλιπ. γ'. 19. Πέτρ. Β'. β'. 13, κ.τ.λ. Ἰούδ. 4, 19. [13] Τιμ. Α'. ε'. 8. Τίτ. α'. 16. [14] Θεσ. Β'. γ'. 6. Τιμ. Α'. ς'. 5. [15] Ματθ. κγ'. 14. Τίτ. α'. 11. [16] Τιμ. Α'. β'. 4. [17] Ἐξόδ. ζ'. 11. [18] Τιμ. Α'. ς'. 5. [19] Ῥωμ. α'. 28. Κορ. Β'. ιγ'. 5. Τίτ. α'. 16. [20] Ἐξόδ. ζ'. 12: η'. 18: θ'. 11. [21] Φιλιπ. β'. 22. Τιμ. Α'. δ'. 6.

πρόθεσιν, τὴν πίστιν, τὴν μακροθυμίαν, τὴν ἀγάπην, τὴν ὑπομονήν, 11 τοὺς διωγμούς, τὰ παθήματα, ὁποῖα μοὶ συνέβησαν [22] ἐν Ἀντιοχείᾳ, [23] ἐν Ἰκονίῳ, [24] ἐν Λύστροις, ὁποίους διωγμοὺς ὑπέφερα· καὶ [25] ἐκ πάντων μὲ ἠλευθέρωσεν ὁ Κύριος. 12 Καὶ [26] πάντες δὲ οἱ θέλοντες νὰ ζῶσιν εὐσεβῶς ἐν Χριστῷ Ἰησοῦ, θέλουσι διωχθῆ. 13 [27] Πονηροὶ δὲ ἄνθρωποι καὶ γόητες θέλουσι προκόψει εἰς τὸ χεῖρον, πλανῶντες καὶ πλανώμενοι. 14 Ἀλλὰ [28] σὺ μένε εἰς ἐκεῖνα τὰ ὁποῖα ἔμαθες καὶ ἐπιστώθης, ἐξεύρων παρὰ τίνος ἔμαθες· 15 καὶ ὅτι ἀπὸ βρέφους γνωρίζεις [29] τὰ ἱερὰ γράμματα, τὰ δυνάμενα νὰ σὲ σοφίσωσιν εἰς σωτηρίαν διὰ τῆς πίστεως τῆς ἐν Χριστῷ Ἰησοῦ. 16 [30] Ὅλη ἡ γραφὴ εἶναι θεόπνευστος, καὶ [31] ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἔλεγχον, πρὸς ἐπανόρθωσιν, πρὸς ἐκπαίδευσιν τὴν μετὰ τῆς δικαιοσύνης· 17 [32] διὰ νὰ ἦναι τέλειος ὁ ἄνθρωπος τοῦ Θεοῦ, [33] ἡτοιμασμένος εἰς πᾶν ἔργον ἀγαθόν.

[22] Πράξ. ιγ'. 45, 50. [23] Πράξ. ιδ'. 2, 5. [24] Πράξ. ιδ'. 19, κ.τ.λ. [25] Ψαλ. λδ'. 19. Κορ. Β'. α'. 10. κεφ. δ'. 17. [26] Ψαλ. λδ'. 19. Ματθ. ις'. 24. Ἰωάν. ιζ'. 14. Πράξ. ιδ'. 22. Κορ. Α'. ιε'. 19. Θεσ. Α'. γ'. 3. [27] Θεσ. Β'. β'. 11. Τιμ. Α'. δ'. 1. κεφ. β'. 16. [28] κεφ. α'. 13: β'. 2. [29] Ἰωάν. ε'. 39. [30] Πέτρ. Β'. α'. 20, 21. [31] Ῥωμ. ιε'. 4. [32] Τιμ. Α'. ς'. 11. [33] κεφ. β'. 21.

[ΚΕΦ. δ'.] [1] ΔΙΑΜΑΡΤΥΡΟΜΑΙ λοιπὸν ἐγὼ ἐνώπιον τοῦ Θεοῦ, καὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ, [2] ὅστις μέλλει νὰ κρίνῃ ζῶντας καὶ νεκροὺς ἐν τῇ ἐπιφανείᾳ αὐτοῦ καὶ τῇ βασιλείᾳ αὐτοῦ· 2 κήρυξον τὸν λόγον· ἐπίμενε ἐγκαίρως, ἀκαίρως· [3] ἔλεγξον, [4] ἐπίπληξον, πρότρεψον μετὰ πάσης μακροθυμίας καὶ διδαχῆς· 3 Διότι [5] θέλει ἐλθεῖ καιρὸς, ὅτε δὲν θέλουσιν ὑποφέρει [6] τὴν ὑγιαίνουσαν διδασκαλίαν· ἀλλὰ [7] θέλουσιν ἐπισωρεύσει εἰς ἑαυτοὺς διδασκάλους κατὰ τὰς ἰδίας αὐτῶν ἐπιθυμίας, γαργαλιζόμενοι τὴν ἀκοήν· 4 καὶ ἀπὸ μὲν τῆς ἀληθείας θέλουσιν ἀποστρέψει τὴν ἀκοὴν αὐτῶν, [8] εἰς δὲ τοὺς μύθους θέλουσιν ἐκτραπῆ. 5 Σὺ δὲ ἀγρύπνει εἰς πάντα, [9] κακοπάθησον, ἐργάσθητι ἔργον [10] εὐαγγελιστοῦ, τὴν διακονίαν σου κάμε πλήρη.

6 Διότι [11] ἐγὼ γίνομαι ἤδη σπονδὴ, καὶ ὁ καιρὸς [12] τῆς ἀναχωρήσεώς μου ἔφθασε. 7 [13] Τὸν ἀγῶνα τὸν καλὸν ἠγωνίσθην, τὸν δρόμον ἐτελείωσα, τὴν πίστιν διετήρησα· 8 τοῦ λοιποῦ μένει εἰς ἐμὲ [14] ὁ τῆς δικαιοσύνης στέφανος, τὸν ὁποῖον ὁ Κύριος θέλει μοὶ ἀποδώσει [15] ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτής· καὶ οὐ μόνον εἰς ἐμὲ, ἀλλὰ καὶ εἰς πάντας ὅσοι ἐπιποθοῦσι τὴν ἐπιφάνειαν αὐτοῦ.

9 Σπούδασον νὰ ἔλθῃς πρὸς ἐμὲ ταχέως. 10 Διότι [16] ὁ Δημᾶς μὲ ἐγκατέλιπεν, [17] ἀγαπήσας τὸν παρόντα κόσμον, καὶ ἀπῆλθεν εἰς Θεσσαλονίκην· ὁ Κρήσκης εἰς Γαλατίαν, ὁ Τίτος εἰς Δαλματίαν· 11 [18] ὁ Λουκᾶς εἶναι [19] μόνος μετ' ἐμοῦ. [20] Τὸν Μάρκον παραλαβὼν φέρε μετὰ σοῦ· διότι μοὶ εἶναι χρήσιμος εἰς τὴν διακονίαν. 12 [21] Τὸν δὲ Τυχικὸν ἀπέστειλα εἰς Ἔφεσον. 13 Τὸν φελόνην, τὸν ὁποῖον ἀφῆκα ἐν Τρῳάδι παρὰ τῷ Κάρπῳ, ἐρχόμενος φέρε, καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας.

14 [22] Ὁ Ἀλέξανδρος ὁ χαλκεὺς πολλὰ κακὰ μοὶ ἔκαμεν· [23] ὁ Κύριος νὰ ἀποδώσῃ εἰς αὐτὸν κατὰ τὰ ἔργα αὐτοῦ· 15 τὸν ὁποῖον καὶ σὺ φυλάττου· διότι πολὺ ἀνθίσταται εἰς τοὺς λόγους ἡμῶν.

16 Ἐν τῇ πρώτῃ ἀπολογίᾳ μου δὲν μὲ παρεστάθη οὐδεὶς, ἀλλὰ [24] πάντες μὲ ἐγκατέλιπον· [25] (εἴθε νὰ μὴ λογαριασθῇ εἰς αὐτούς·) 17 [26] ἀλλ' ὁ Κύριος μὲ παρεστάθη, καὶ μὲ ἐνεδυνάμωσε, [27] διὰ νὰ πληρωθῇ δι' ἐμοῦ τὸ κήρυγμα, καὶ νὰ ἀκούσωσι πάντα τὰ ἔθνη· καὶ ἠλευθερώθην [28] ἐκ τοῦ στόματος τοῦ λέοντος. 18 Καὶ [29] θέλει μὲ ἐλευθερώσει ὁ Κύριος ἀπὸ παντὸς ἔργου πονηροῦ, καὶ θέλει μὲ διασώσει διὰ τὴν ἐπουράνιον βασιλείαν αὐτοῦ· [30] εἰς τὸν ὁποῖον ἔστω ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

19 Ἀσπάσθητι [31] τὴν Πρίσκαν καὶ τὸν Ἀκύλαν, καὶ [32] τὸν οἶκον τοῦ Ὀνησιφόρου. 20 [33] Ὁ Ἔραστος ἔμεινεν ἐν Κορίνθῳ· [34] τὸν δὲ Τρόφιμον ἀφῆκα ἐν Μιλήτῳ ἀσθενῆ. 21 [35] Σπούδασον νὰ ἔλθῃς πρὸ τοῦ χειμῶνος. Ἀσπάζεταί σε ὁ Εὔβουλος, καὶ Πούδης, καὶ Λῖνος, καὶ ἡ Κλαυδία, καὶ οἱ ἀδελφοὶ πάντες.

22 [36] Ὁ Κύριος Ἰησοῦς Χριστὸς εἴη μετὰ τοῦ πνεύματός σου. Ἡ χάρις μεθ' ὑμῶν. Ἀμήν.

[1] Τιμ. Α'. ε'. 21: ς'. 13. κεφ. β'. 14. [2] Πράξ. ι'. 42. [3] Τιμ. Α'. ε'. 20. Τίτ. α'. 13: β'. 15. [4] Τιμ. Α'. δ'. 13. [5] κεφ. γ'. 1. [6] Τιμ. Α'. α'. 10. [7] κεφ. γ'. 6. [8] Τιμ. Α'. α'. 4: δ'. 7. Τίτ. α'. 14. [9] κεφ. α'. 8: β'. 3. [10] Πράξ. κα'. 8. Ἐφεσ. δ'. 11. [11] Φιλιπ. β'. 17. [12] Φιλιπ. α'. 23. Πέτρ. Β'. α'. 14. [13] Κορ. Α'. θ'. 24, 25. Φιλιπ. γ'. 14. Τιμ. Α'. ς'. 12. Ἑβρ. ιβ'. 1.

[14] Κορ. Α'. θ'. 25. Ἰακ. α'. 12. Πέτρ. Α'. ε'. 4. Ἀποκ. β'. 10. [15] κεφ. α'. 12. [16] Κολ. δ'. 14. Φιλήμ. 24. [17] Ἰωάν. Α'. β'. 15. [18] Κολ. δ'. 14. Φιλήμ. 24. [19] κεφ. α'. 15. [20] Πράξ. ιβ'. 25: ιε'. 37. Κολ. δ'. 10. [21] Πράξ. κ'. 4. Ἐφεσ. ς'. 21. Κολ. δ'. 7. Τίτ. γ'. 12. [22] Πράξ. ιθ'. 33. Τιμ. Α'. α'. 20. [23] Σαμ. Β'. γ'. 39. Ψαλ. κη'. 4. Ἀποκ. ιη'. 6. [24] κεφ. α'. 15. [25] Πράξ. ζ'. 60. [26] Ματθ. ι'. 19. Πράξ. κγ'. 11: κζ'. 23. [27] Πράξ. θ'. 15: κς'. 17, 18. Ἐφεσ. γ'. 8. [28] Ψαλ. κβ'. 21. Πέτρ. Β'. β'. 9. [29] Ψαλ. ρκα'. 7. [30] Ῥωμ. ια'. 36. Γαλ. α'. 5. Ἑβρ. ιγ'. 21. [31] Πράξ. ιη'. 2. Ῥωμ. ις'. 3. [32] κεφ. α'. 16. [33] Πράξ. ιθ'. 22. Ῥωμ. ις'. 23. [34] Πράξ. κ'. 4: κα'. 29. [35] ςίχ. 9. [36] Γαλ. ς'. 18. Φιλήμ. 25.

[[1]]. All men (all individuals) are sinners and fall short of God's perfect standard

Romans 3: 23 states that

For all have sinned, and come short of the glory of God;

[[2]]. Sin - which is imperfection in our lives - denies us eternal life with God. But God sent his son Jesus Christ as a gift to give us freely Eternal Life by believing on Jesus Christ, and on what He did for us.

Romans 6: 23 states

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

[[3]]. You can be saved, and you are saved by Faith in Jesus Christ. You cannot be saved by your good works, because they are not "good enough". The work of Humans cannot meet the standard of God's Holiness by effort. God's good work of sending Jesus Christ to save us, and our response *of believing - of having faith* - in Jesus Christ, that is what saves each of us. When the New Testament informs us that Jesus Christ came to Earth for the purpose of dying for our sins, we need to remember the great conclusion of this event: After Jesus died, He rose again. He triumphed over death and took upon himself the sins of the entire world, at the time that He died and arose again. It is Jesus Christ who died in our place, so that we would not have to die for our sins. But what we chose to believe about God and His message does determine where we spend eternity.

It is up to each of us - personally and individually - to decide if we want to go to Heaven, and if we want to find inner peace and reconciliation with God. When we decide to believe in Jesus Christ and in his payment for us, for our sins, this is the beginning of the process that God begins in us, to transform us to have a better inner life, and an improved character.

From that time forward, we are different, and God begins to instruct us so that we can learn how to have personal growth and spiritual strength.

Ephesians 2: 8-9 states

8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:9 Not of works, lest any man should boast.

[[4].God did not wait for us to become perfect in order to accept us or unconditionally love us. He sent Jesus Christ to save us, even though we are sinners. So Jesus Christ died to save us from our sins, and to save us from eternal separation from God.

Romans 5:8 states

But God commendeth his love toward us,

in that, while we were yet sinners, Christ died for us.

[[5]]. God loved the world so much that He sent his one and only Son to die,

so that by believing in Jesus Christ, we obtain Eternal Life.

John 3: 16 states

For God so loved the world, that he gave his only begotten Son,that

whosoever believeth in him should not perish, but have everlasting life.

[[6]]. If you believe in Jesus Christ, and in what he did on the Cross for us,

by dying there for us, and by placing your faith in his death and in

His resurrection in Jesus Christ, you know for a fact that you have

been given Eternal Life.

I John 5: 13 states

These things have I written unto you that believe on the name

of the Son of God; that ye may know that ye have eternal life,

and that ye may believe on the name of the Son of God.

[[7]]. If you confess your sins to God, he hears you take this step,

and you can know for sure that He does hear you, and his response

to you is to forgive you of those sins, so that they

are not remembered against you, and not attributed to you ever again.

I John 1: 9 states

If we confess our sins, he is faithful and just to forgive us our sins,

and to cleanse us from ***all*** *unrighteousness.*

This verse is a promise to each of us: **when we confess our sins to God,**

and pray to him in the name of Jesus Christ, God hears our prayers

and grants our request for His forgiveness. This restores the line of

communication and reconciliation between us and God.

Lord God of Heaven,

Thank you for helping me to find this information.

I pray that you would help those who posted this.

I pray that you would help them to be able to continue.

Please give them the strength, resources and support

that they need and are able to use.

Please watch over them.

God, Please help me to know you and understand you better.

Help me to be kind to others, and encourage those

who are in my life. I ask these things in the name of Jesus,

Amen

What is a standard prayer to become a Christian ?

Dear God,

I pray that you would hear my prayer.

I understand that I do need you.

I ask you to forgive me of all of my sins.

Please come into my life, and change me.

Please help me to understand you.

Please give me great wisdom and the

desire to study your teachings.

Please help me to obtain accurate copies

of the New Testament and to be able to

study and understand them. I ask you

to do all of this in the name of Jesus,

Amen.

What does the New Testament teach about itself ?

II Timothy 3:16
16 All scripture is given by inspiration of God,
and is profitable for doctrine, for reproof,
for correction, for instruction in righteousness:

What does the New Testament teach about the End of Days ?

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.
15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.
16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.
18 Wherefore comfort one another with these words.

I John 3:
18 My little children, let us not love in word, neither in tongue; but in deed and in truth.
19 And hereby we know that we are of the truth, and shall assure our hearts before him.
20 For if our heart condemn us, God is greater than our heart, and knoweth all things.
21 Beloved, if our heart condemn us not, then have we confidence toward God.

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.
23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.
24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.
4:1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

II Timothy 2:15
15 Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

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What is the Christian Trinity ?

The Christian Trinity is One God

The Christian Trinity is composed of:

1. God the Father

2. God the Holy Spirit

3. Jesus Christ (Jesus the Messiah)

The Christian "Trinity" is also called the "Triune God"
or - historically called - the "Godhead".

The Christian Trinity does *NOT consist of*:

1. Jesus 2. Mary 3. Joseph

or

1. God the Father, 2. Jesus and 3. Joseph

Books you may want to read
to learn more about the Trinity:

The Apostolicity of Trinitarianism: or, The testimony of history,
to the positive antiquity of the doctrine of the Holy Trinity.
By George Stanley Faber (2 Vol.)

George Stanley, 1773-1854

Some of these books are available
at Archive.org

Notes on the history of Versions

This text conforms to the T.R. *This text was issued prior to the Revision by W & H.*

The Edition which you are reading here is a good edition, as it was produced before 1904.

Almost all recent translations used around the world - including Foreign Language Translations - have been made to conform to the Greek Text issued by W & H.

This Translation from Ancient Koine Greek to Modern Greek is based upon the Historic Text used by the Early Christians in the Roman Empire.

In their historic past conflicts with the Vatican, Protestants studied which manuscripts were the most accurate, in order to know and understand which Ancient Greek texts were the best, faithful and true copies of the original copies of the New Testament.

They quickly arrived at the conclusion that it was the manuscripts in Ancient Greek that demonstrated that early churches had operated outside of the authority of the Vicar of the Western Roman Empire.

Most who read this will remember that it was illegal to be a Christ-follower for the first 300 years of Christianity. The Vatican was not in existence until AFTER the Council of Nicea in 325 A.D.

The Versions of the New Testament used in Evangelical Churches are the historic versions used by the Early Christians in Greece who used Koine Greek. Copies of the New Testament have been found and recovered, many dating to the first 3 centuries of Early Christianity.

There are 20.000 (Twenty Thousand) fragments and copies of the books of the New Testament in Ancient Greek that have been found, which prove that the copies of the New Testament that exist today, DO agree with the copies of the earlier New Testament written in Ancient Greek. There are 5.000(Five Thousand) Lectionaries (Church copies - also written in Ancient Greek) containing many portions of the New Testament that also serve to prove which texts of the New Testament are the accurate copies.

As of 1904, Protestant Bible Societies gave in to the mistaken conclusions of a specialty in academic literature called Textual Criticism. Those who promoted their special theories claimed to understand the process of transmission ofthe New Testament. The errors in the area of Textual Criticism have been demonstrated over and over, but in 1904 a Unitarian Bible Society finally gained control of the Greek Text used by most Bible Societies.

The BFBS - the British and Foreign Bible Society was and is a **Unitarian** (NON-Trinitarian) Bible Society, though Christians agreed to work with it, *on the condition* that **the only** task would be the publication of the **unchanged** historic text of the NT and OT. However, Evangelicals and other Trinitarians often found changes that had been made to the text of the Bible in the interests of certain political goals. The result was that the text of the NTand OT was changed and altered.

In 1904 the BFBS voted to adopt and substitute the Text of Westcott and Hort, using mostly the manuscript of Codex Vaticanus which is the basis for Roman Catholic Bibles. This change took place quietly in 1904 (Thanks to the BFBS - UK), and has been reflected in almost all versions and all languages published by the Bible Societies since 1910. [Mission groups and Seminaries today offer no training in the history of the texts used for translations, as this often endangers their funding].
More than 5000 changes were made to the text of the New Testament. The Changes between the earlier versions of the Foreign Language Translations and the ones produced in the past decades involve changes to thousands of words. We urge you to continue research into the versions of the Bible translated into your maternal language.

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